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to imply paternity and maternity; and if the implication is admitted, the inference appears to be inevitable that these divine beings were supposed to exercise sexual functions, whether in lawful marriage or in unlawful concubinage. As to Jupiter in particular his paternity is positively attested by Latin inscriptions, one of them very old, which describe Fortuna Primigenia, the great goddess of Praeneste, as his daughter.<sup>1</sup> Again, the rustic deity Faunus, one of the oldest and most popular gods of Italy,<sup>2</sup> was represented by tradition in the character of a husband and a father; one of the epithets applied to him expressed in a coarse way his generative powers.<sup>3</sup> Fauna or the Good Goddess (*Bona Dea*) another of the oldest native Italian deities, was variously called his wife or his daughter, and he is said to have assumed the form of a snake in order to cohabit with her.<sup>4</sup> Again, the most famous of all Roman myths represented the founder

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<p><i>Latinae</i>     <i>Sektae</i>^ Nos.     3950-3955, 3960 ; as to Mother Ops     see Varro, <i>De lingua Latina</i>^ v. 64; as to Mother Matuta see L. Preller, <i>Ro- mische Mythologie</i> i. 322 <i>sqq.</i> ; G. "Wissowa, <i>Religion - zind Kultus der Romer</i>^ pp. 110 <i>sqq.</i>; <i>id.</i>, <i>S.TJ</i>* " Mater Matuta," in W. H. Roscher's <i>Lexikon der griech. itnd row. Mythologie</i>^ ii. 2462 <i>sqq.</i> I cite these passages only to prove that the Romans commonly applied the titles " father" and "mother" to their deities. The in- ference that these titles implied pater- nity or maternity is my own, but in the text I have given some reasons for thinking that the</p>	<p>Romans themselves accepted the implication, Mr. W. Warde Fowler, on the other hand, prefers to suppose that the titles were employed in a merely figurative sense to "imply the dependence of the human citizen upon his divine pro- tector"; but he admits that what ex- actly the Romans understood by <i>pater</i> and <i>matey</i> applied to deities is not easy to determine (<i>The Religious Ex- perience of the Roman People</i>, pp. 155- 157). He makes at the same time the important observation that the Romans never, so far as he is aware, applied the terms Father and Mother to foreign gods, but "always to <i>di</i></p>
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*indigeteS*) those on whom the original Roman stock looked as their fellow-citizens and guardians." The limitation is significant and seems more naturally explicable on my hypothesis

than on that of my learned friend.

<sup>1</sup> See *Corpus Inscriptionum Latinarum*, xiv. Nos. 2862, 2863; H. Dessau, *Inscriptiones Latinae Selectae*, Nos. 3684, 3685; R. Peter, s.v. *\*\*Fortuna*, in W. H. Roscher's *Lexikon der griechischen und römischen Mythologie*, i. 1542; G. Wissowa, *Religion und Kultus der Römer?* p. 259. I have to thank my learned and candid friend Mr. W. Warde Fowler for referring me to this good evidence of Jupiter's paternal character.

<sup>2</sup> L. Preller, *Römische Mythologie\** (Berlin, 1881-1883), i. 379.

<sup>3</sup> The epithet *Jnuus* applied to Faunus was so understood by the ancients, and this suffices to prove the conception they had of the god's virility, whether the etymology was right or wrong. See Servius, on Virgil, *Aen.* vi. 775, "*Dicitur aitem Inuzis ab ineundo passim cum omnibus animalibus*" As to the title see G. Wissowa, *Religion und Kultus der Römer*^ p. 211, who, however, rejects the ancient etymology and the identification of Inuus with Faunus.

<sup>4</sup> Macrobius, *Saturn.* -i. 12. 21-24; Lactantius, *Divin. Instit.* i. 22; Servius, on Virgil, *Aen.* viii. 314; Plutarch, *Caesar*^ 9; *id.*, *Quaest. Roman.* 20. According to Varro., the goddess was the daughter of Faunus (Macrobius, *Saturn.* i. 12. 27); according to Sextus Clodius she was his wife (Lactantius, *I.e.*; compare Arnobius, *Adversus nationes*, v. 18).